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Is There a Way To Peace?

By Jane Addams

The Spirit of Unity
Editorial

Harmonious and Enthusiastic
Convention at Los Angeles

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

JULY 29, 1915

Number 30

The Spirit of Unity

LET US CONFESS, we Disciples of Christ, that we have not in the century of our history cultivated, as we ought to have cultivated, the *spirit* of Christian unity.

We are a big enough people now to make a public examination of our movement and to confess in the hearing of others whatever faults we find. It will do us no harm to face the facts, and it may do us good, for that way alone lies the hope of remedy.

We Disciples have not always gotten on amiably with our Christian neighbors in the past. It was partly their fault, partly ours, but we have not been able to transcend the animosities of sectarianism and open up for ourselves and our movement a large and hospitable place in the hearts of other Christian people. This would be a misfortune for any purposeful movement, but it is particularly unfortunate for a movement whose initial aim is declared to be to promote and practice Christian unity.

Possessing as we do a conception of Christian unity which is more and more coming into the favor of the Christian world, it is regrettable that our attitude of argumentation has closed so many doors against that conception. We cannot carry the trenches of sectarianism at the point of the bayonet. Our neighbors are moved more by what we are than by what we believe. They might, conceivably, admit the reasonableness of our basis of unity and yet decline to unite with us. They might say, "Better the Church on a divided basis, with amity and co-operation and mutual tolerance than the Church on a basis of unity, with contention and unbrotherliness. We will stay where we are."

After all, the thing that will win the denominations away from their denominationalism is the presence among them of an undenominational group of Christians whom they cannot help loving.

The Disciples ought to be a marked people, distinguished for their courtesy, their tolerance, their considerateness, their modesty, their calm and unprovocable assurance and their depth of spiritual life. These are the qualities that must prevail in the united Church, and any lack of them in our attitude toward other Christians discounts and nullifies any theoretical basis of union which we may propose.

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Even among ourselves we have not been marked by the highest degree of brotherliness. One would suppose that a people pleading for all the Christian world to practice Christian unity would be themselves an exemplary embodiment of the spirit of unity. But we Disciples are not more loving and tolerant of one another than are the members of the Christian denominations.

It has often been remarked in criticism upon us that we are a particularly clannish people. Some of us have accepted this comment as if it were a compliment. But clannishness is not unity.

Clannishness is the essence of sectarianism.

It rests upon the accident of association, or agreement in point of view, while unity rests upon a principle, a principle whose very genius is that it holds together

those who hold many and various points of view.

If we Disciples possessed in ample measure the spirit of unity we would now be theologically the most heterogeneous group of Christian people in Christendom. And therein we would find our glory.

Instead, we have taken the modes of thought and the vocabulary of our free-thinking fathers and erected them into a sacred tradition, from which some would make it perilous to deviate. And when the inevitable happens, as it is now happening, and this body of thought begins to take on a new interpretation, our spirit of Christian unity is subjected to a severe test.

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It must be confessed that we are not meeting the test as gracefully and decisively as might be expected. The spirit of contention and suspicion, of alienation and division has in some quarters choked the spirit of unity.

Centrifugal forces are being revealed which make continually against all plans for more intimate fellowship and more effective cooperation among our churches and which strongly tend to break down what means of fellowship and cooperation have already been established.

Our spirit of unity seems to lack positiveness and decision, else the brotherhood would long ago have made short work of the strife-breeding opposition which has become a scandal in our midst.

The recent appearance of a number of irresponsible societies and associations in various localities, under the encouragement of more or less powerful influences shows the lack of a strong spirit of unity in our churches. The toleration of these rival societies whose origin is rooted in disaffection, inevitably means the fomenting of jealousy and division as well as waste. There is no more serious thing happening among us today.

The spirit of unity is a spirit of coöperation. We cannot hope to impress the world with a plea for unity if from our own household are heard the sounds of vulgar jarring and contention. Nor can we hope to please our Lord. The deepest need of our churches in this pivotal hour is that they should work together harmoniously, in the spirit of true brotherliness and mutual trust.

The spirit of unity goes with a certain large-mindedness, a tolerance, a willingness to keep fellowship with others with whom we may have disagreements.

Because there was in our movement the presence of the opposite spirit—a spirit of cavilling, of literalism, of individualism—we have had to bear the shame of the separation of what are now called the "anti" churches.

Unless the same "anti" spirit which is still bitterly present in us today is cast out there is no doubt that a second schism will result.

Against such an outcome all alert and loyal souls will strive to defend us. Our conventions should be full of prayer for the spirit of unity to possess our people. Our churches and homes should coöperate to create such a spirit.

For it is only by the spirit of unity that the plea for unity can be made to prevail.

Is there a Way to Peace?

Address Delivered at Carnegie Music Hall, New York, on Her Return from
a Visit to Europe's Warring Nations

By JANE ADDAMS

I AM sure we would call all of this a tribute to the cause of peace. It is very fine that peace can be as rousing almost as war. It is very difficult to try to formulate one's experiences when one has been brought face to face with so much genuine emotion and high patriotism as Europe exhibits at the present moment, and one becomes very much afraid of generalizing. In the first place, the situation is so confused, so many wild and weird things are said about it, that one is afraid to add one word that is not founded upon absolutely first-hand impressions and careful experience, because for the world one would not add a bit to this already overwhelming confusion. And one does not come back—at least I do not—from these various warring countries with any desire to let loose any more emotion upon the world. I feel that what is needed above all else is some careful understanding, some human touch, if you please, in this over-involved and over-talked-up situation in which so much of the world finds itself in dire confusion and bloodshed. One gets afraid of tall talk; and one does not know where words may lead the people to whom one is speaking. They seem to have acquired such fearful significance and to have power over the very issues of life and death itself. And so I should like, if I might, for a few moments, to tell as simply as I can the experiences which we had at The Hague.

DISAVOWS PRE-EMINENCE.

People are much too kind who call me the leader of that movement, for I was not that in any sense of the world. The meeting was convened and called together by a group of European women, and only after all the arrangements had been made did we know about it in America, and consent to go. They were anxious to have a woman from a neutral country to serve as president, and it was safer to have the neutral country as far away as possible, and America was the furthest away. Therefore, I think, America was chosen. But I beg of you to look at it, if we may, for a few moments together, in its simplest terms. After all, the women who called the congress were sure that, although during this last year none of the great international congresses, in science or arts or the most abstract subjects, have dared to meet, yet the women who had been meeting during many years in such conventions as Dr. Shaw has described, at least a few of them, could come together and in

all sobriety and in all friendliness discuss their common aims and the terrible stake which they all had together in this war. And, of course, that faith, as you know, was well grounded, and for three days and a half, with much less friction than is usual in the ordinary meetings of men or women, so far as I know them, the women met there at The Hague and formulated their series of resolutions.

On the last day of that conference it was suggested that the resolutions be carried by committees to the various governments of Europe, and to the President of the United States. Some of us felt that the congress was ending very happily, that we had proceeded day by day in good will and understanding, and that it was perhaps unfortunate to venture further. But the resolution was passed, and two committees set forth.

I should like, if I may, to reproduce some of the impressions made by this pilgrimage of ours, if you

choose to call it so, going from one government to another, to nine governments in all, as we did in the space of five weeks.

DIFFICULT TO SUGGEST PEACE.

In practically all of the foreign offices and especially in two of the foreign offices which I supposed to be leading, one on one side, and one on the other side of this conflict, the men said, in very similar phrases, that a nation at war cannot make negotiations, that a nation at war cannot even express a willingness to receive negotiations, for if it does either, the enemy will at once construe it as a symptom of weakness, and under the terms which are made the side which first suggested negotiations will suffer as being considered the side that was weaker and was suing for peace. But they said in all of these different foreign offices that if some other power will present propositions; if neutral people, however they may be gotten together, peoples who will command the respect of the foreign offices to whom



Miss Jane Addams, Head of Hull House, Chicago.

their propositions are represented, if a small group is willing to get together to study the situation seriously and to make propositions, one, two, three, even though they are turned down over and over again—they do not say turned down in diplomatic circles, but perhaps you will permit that free phraseology—I say, giving them all over and over again, even if it goes up to ten, until some basis is found upon which negotiations might commence, there is none of the warring nations that would not be glad to receive such service. That came to us unequivocally. We presented to each of the chancelleries our resolutions, but we talked for the most part about the possibility of substituting negotiations for military processes. It is very easy for a minister to say, "This country will never receive negotiations. We are going to drive the enemy out inch by inch." But it is pretty hard for him to say that to one or two or three or four women who are sitting there, and who ask, "If a proposition were presented to you, which seemed to you feasible, if something were presented to you which might mean the beginning of further negotiations between yourselves and your enemies, would you decline such a proposition, would you feel justified to go on sacrificing the young men of your country in order to obtain through bloodshed what might be obtained through negotiations, the very thing for which your foreign office was established?" No minister, of course, is willing to say that he would, and no minister would be willing, of course, to commit himself for a moment to such a policy. That we found true everywhere.

ALL WISH WAR TO END.

Then there was another thing that was impressed upon us all the time, and this was that in all of the great countries which we visited, although the people are tremendously united within the countries at the present moment, although there is no break that can be seen or heard anywhere on the part of the people fighting together, still they wish the war to cease, or they are going to divide into parties, one party to oppose the other. While they are united in this tremendous national consciousness, there are in every single country two general lines of approach. One is through the military party, which believes that the matter can be settled only upon a military basis, and the other is through a civil party, which very much deprecates this exaltation of militarism, which says that the longer the war goes on the more the military authorities will be established, as censors of the press are established in all sorts of places which they ordinarily did not occupy; the longer the war goes on, the more the military power is breaking down all

the safeguards of civil life and civil government, and that consequently it will be harder for civil life and for the rights of civil life to resuscitate themselves and regain their place over the rights and power of the military. And that goes on through the mere continuation of the war, and the military becomes more strongly entrenched in these countries every month, and the longer the war goes on, and the more desperately the people cling to their armies for their salvation, the more absolute are the power and the glory of that army. And the people, who represent the civil view of life, in the midst of their patriotic fervor, in the midst of their devotion to the army see that, and long for some other form of settlement, for some other form of approach to this terribly confused situation, long for it in each succeeding month more than they did in the month before.

WHY NOT BEGIN NOW?

And one can only say as one goes from one country to another, one can only say for oneself and say it to the citizens as one has opportunity, that if this war is ever to be settled through negotiations, and some time it must be—heaven knows when, but some time men must stop fighting and return to their normal existence—one says to those men, Why not begin now before the military becomes even further entrenched? Why not begin now when you still have enough power to hold them to their own statements, to hold them to their own purposes, and not allow them to rule and control the absolute destinies of the nation.

I am quite aware that in every country we met, broadly speaking, the civil people and not the military people. I am quite aware that it was natural for us to see the pacifists, if you please—although they are hardly known under that name—it was more natural for us to meet and know the people who were on that side of life, instead of those on the military side of life. But because we did not meet dozens of them, I am willing to believe that there must be many more of the same type of mind in every country, quite as loyal as the military people, quite as eager for the growth and development of their own ideals and their own standard of living, but believing with all their hearts that the military message is a wrong message and cannot in the end establish those things which are so dear to their hearts.

EXCHANGE OF OPINIONS DIFFICULT.

That is something to work upon, and when peace comes it must come through the people within those countries having some sort of claim upon the same type of mind and the same type of people in other countries. At

present they have no communication. They say under the consorship of the press one man cannot tell how many other men are feeling as he does or believing as he does. Although he is a comrade in mind, and may be living in the next town, may be living in the next street, he does not know how many there are; he cannot get them together because, as you know, in our large cities with their huge agglomerations of human beings, we can communicate largely only through the daily press. We cannot find out the public opinion in any other way. Poor method as it seems, it is all that we have worked out as yet—and in the warring countries nothing goes into the press excepting those things which the military censor deems fit and proper.

So, as we went about, people would say to us, in regard to the press, "If you see so and so, say a word about lessening the censorship of the press." And we said, "No, we can talk about but this one thing. We cannot carry messages from the citizens to their governments." But over and over again this request was made. And as we got back to one country they would say, "Are people talking like that there? That is just the way we are talking here. But they do not know each other from one country to another, and the individuals cannot find each other within the country itself."

AN OLD MAN'S WAR.

Another thing which seems to me very striking is this: in each of the warring nations there is this point of similarity; generally speaking, we heard it everywhere—this was not universal, but we heard it everywhere—that this was an old man's war; that the young men who were dying, the young men who were doing the fighting, were not the men who wanted the war, and were not the men who believed in the war; that somewhere, in Church and State, somewhere in the high places of society, elderly people, the middle aged people, had established themselves and had convinced themselves that this was a righteous war, that this war must be fought out, and, as a young man put it in a certain country, "and we young fellows have to do the fighting."

This is a terrible indictment, and I admit that I cannot substantiate it, I can only give it to you as an impression, but I should like to bring one or two details before you to back it up, so to speak.

We met a young German in Switzerland. He had been in the trenches for three months and a half. He had been wounded in the lungs and had been sent to Switzerland to be cured. A physician, I think, would hardly say that he was going to be cured. I think a careful physician would say he had tuberculosis and would die.

But he thought he was being cured, and he was speaking his mind before he went back to the trenches. He was, I suppose, what one would call a fine young man, but not an exceptional young man. He had had a gymnasium education. He had been in business with his father, had traveled in South Africa, had traveled in France, England and Holland, in the line of business, and had come to know men, as he said, as "menschen." Good "menschen" might be found in every land. And now here he was, at twenty-eight, facing death, because he was quite sure when he went back to the trenches death awaited him. But this is what he said: never during that three months and a half had he once shot his gun in a way that could possibly hit another man; nothing in the world could make him kill another man. He could be ordered into the trenches; he could be ordered to go through the motions, but the final act was in his own hands and with his own conscience. And he said, "My brother is an officer"—he gave the name of his brother; he gave the name of his rank; he wasn't concealing anything; he was quite too near death's door to have any shifting and concealing—"he never shoots anything; he never shoots in a way that will kill; and I know dozens and dozens of young men who do not."

We had a list given to us by the woman at the head of a hospital in one German city of five young Germans who had been cured and were ready to be sent back to the trenches who had committed suicide, not because they were afraid of being killed, but because they were afraid they might be put into a position where they would have to kill some one else.

CONVICTIONS AGAINST KILLING.

We heard stories of that sort from France, while we talked with nurses in hospitals, with convalescent soldiers, with the mothers of soldiers who had come back on furlough and had gone again into the trenches; and in all of those countries there are surprising numbers of young men and older men who will not do any fatal shooting, because they think that no one has the right to command them to do that thing.

I am not going to tell of many things that were said, because I think there have been for the present too many things said, but the mothers said to us repeatedly, "It was hard to see that boy go, because he did not believe in war. He did not belong to the generation that believes in war."

One of the leading men of Europe, whose name you would instantly recognize if I felt at liberty to give it, said, "If this war could have been postponed for ten years, perhaps," he said, "I will be safe and say, twenty years, war would have been

impossible in Europe, because of the tremendous revolt against it in the schools and the universities."

YOUNG MEN'S POINT OF VIEW.

I am quite sure when I say that that it is a partial view. I am quite sure that there are thousands of young men in the trenches feeling that they are performing the highest possible duties. I am quite sure that the spirit of righteousness is in the hearts of most of them, at least of many of them. But I am also sure that throughout there are to be found these other men who are doing violence to the highest teachings they know. It seemed to me at times as if the difference between the older generation and the new was something which was apprehended dimly in each country; that the older men believed more in abstractions, shall I say, that when they talked of patriotism, when they used certain words, certain theological or nationalistic words, these meant more to them than they did to the young men; that the young men took life much more from the point of view of experience; they took life much more empirically, and when they went to the trenches and tested it out, they concluded that it did not pay, that it was not what they wanted to do with their lives.

HOW WOMEN FEEL.

I would like to say just a word about the women in the various countries. The belief that a woman is against war simply and only because she is a woman and not a man, of course, does not hold. In every country there are many, many women who believe that the war is inevitable and righteous, and that the highest possible service is being performed by their sons who go into the army, just as there are thousands of men believing that in every country. The majority of women and men doubtless believe that. But the women do have a sort of pang about it. Let us take the case of an artist, an artist who was in an artillery corps, let us say, and was commanded to fire upon a wonderful thing, say St. Mark's at Venice, or the Dome at Florence, or any other great architectural and beautiful thing. I am sure he would have just a little more compunction than the man who had never given himself to creating beauty and did not know the cost of it. And there is certainly that deterrent on the part of the women who have nurtured these soldiers from the time they were little things, who brought them into the world, and brought them up to the age of fighting, and then see them destroyed. That curious revolt comes out again and again, even in the women who are most patriotic, and who say, "I have five sons, and a son-in-law, in the trenches. I wish I had more sons to give." Even those women when they are taken off their guard, give a certain test,

a certain plaint against the whole situation which very few men, I think, are able to formulate.

It seems to make it quite clear that whether we are able to recognize it or not, there has grown up a generation in Europe, as there has doubtless grown up a generation in America, who have revolted against war. It is a god they know not of, and they are not willing to serve him, because all of their inmost sensibilities and the training upon which their highest ideals depend, revolt against the whole situation.

INTERNATIONAL INTERESTS.

We have an international body of science. A man takes the knowledge of the science to which he is devoted, and doesn't ask whether it was gathered together by Englishmen or Germans. We have an international postal system, a tremendous international commerce, and a tremendous international finance—internationalism in all sorts of fields. But the law lags behind, and perhaps will lag behind for a long time, just as many of our most settled customs have never been embodied in law at all. If men could be brought together who had international experience, who had had it so long and so unconsciously that they had come to think not in nationalistic terms, but in the terms of the generation in which they were living, whether concerning business or labor or any other thing which has become so tremendously international, if they could be brought together and could be asked to try to put the very best mind they had, not as they represented one country or another, but as they represented human life and human experience as it has been lived during the last ten years in Europe, upon the question of what has really brought about this situation—Does Serbia need a seaport? Is that what is the matter with Serbia? I won't mention any of the other warring countries because I might get into difficulties, but is this thing or that thing needed? What is it from the human standpoint, from the social standpoint? Is it necessary to feed the people of Europe who are, as you know, so underfed in all of the southern portion of Europe? Is it necessary in order to feed them to get the wheat out of Russia? In Heaven's name then, let us have more harbors in order to get that wheat out of Russia. Let us not consider it from the point of view of the claims of Russia, or the counterclaims of some one else, but let us consider it from the point of view of the needs of Europe.

A HUMANE STANDPOINT.

I believe if men with that temper, and that experience, and that sort of understanding of life were to begin to make propositions to the various governments which would not placate the claims of one government and set it over against the claims of

another government, but would look at the situation from a humane standpoint, I am quite sure, I say from the knowledge of dozens of men in all of the countries who talk about the situation, that that sort of negotiation would be received. That does not seem an impossible thing, does it?

WAR TEMPER WORKED UP.

Perhaps the most shocking impression left upon one's mind is this, that in the various countries the temper necessary for continuing the war is worked up and fed largely by the things which have occurred in the war itself. Germany has done this, the Allies have done that, somebody else tried to do this, and we foiled them by doing that, and what awful people they are, and they must therefore be crushed. We all know the strikes that have gone on for weeks with the original cause quite lost sight of. I submit that something of the same sort is happening in Europe now. They are going on because of the things which have been done in the war, and that certainly is a very curious reason for continuing the war. And what it needs, it seems to many of us, is a certain touch of human nature. The human nature in the trenches would be healed over, the kindly people in the various countries would not support the war longer, and foreign officers themselves would resume their own business, that of negotiation versus that of military affairs, if the thing could be released instead of being fed and kept at the boiling pitch as it is all the time by outrages here and there and somewhere else.

A PRIME MINISTER'S REPLY.

We went into the room of one of the prime ministers of Europe—and I never have a great deal of self-confidence, I am never so dead sure I am doing the right thing, and I said to him, "This probably seems to you very foolish, to have women going about in this way," and he said: "Foolish? Not at all. These are the first sensible words that have been uttered in this room for ten months." He said, "That door opens from time to time, and people come in and say, 'Mr. Minister, we must have more men, we must have more ammunition, we must have more money. We cannot go on with this war without more of something else,'" and he continued, "At last that door opens and two people walk in and say, 'Mr. Minister, could not negotiations be begun.'" After all I may not represent his country very worthily, but he is an officer of the government in a high place, and that is what he said. I give it to you for what it is worth. And there are other testimonials of the same sort from all kinds of people in office, and they are part of the peoples who are at war and unable to speak for themselves.

THE GREAT ILLUSION.

There is one more thing I should like to say and I will close: that is, that one feels that the talk against militarism, and the belief that it can be crushed by a counter-militarism is, as has been uttered so many times, one of the greatest illusions which can possibly seize the human mind. England likes to talk and does talk sharply against what it calls militarism, but if they have conscription in England, the militarism which they think they are fighting will, at least for the moment, have conquered England itself, which had always been so proud that it had a free army, not a conscriptive army. All of the young men of France between certain ages come to their deaths in their effort to move people out of trenches from which they cannot be moved, because they are absolutely built in of concrete on both sides—and even military men say that you cannot budge these without tremendous loss of life—if these young men are convinced that France must arm as never before, that she must turn herself into a military nation, then, of course, the militaristic idea has conquered in France; and the old belief that you can drive a belief into a man at the point of a bayonet is in force once more. And yet it seems almost as foolish to think that, if militarism is an idea and an ideal, it can be changed and crushed by counter-militarism or by a bayonet charge. And the young men in these various countries say of the bayonet charges: "That is what we cannot think of." You know, of course, that all of the countries make their men practically drunk before they can get them to charge, that they have a regular formula in Germany, that they give them rum in England, and absinthe in France. They all have to give them the "dope" before the bayonet charge is possible. Think of that. No one knows who is responsible. All the nations are responsible, and they indict themselves. But in the end human nature must reassert itself. The old elements of human understanding and human kindness must come to the fore, and then it may well be that they will reproach the neutral nations and will say: "What was the matter with the rest of the world that they kept quiet while this horrible thing was happening, that men for a moment had lost their senses in this fanaticism of national feeling all over Europe." They may well say, "You were far enough away from it not to share in it, and yet you wavered until we had lost the flower of the youth of all Europe."

MESSAGE OF WOMEN'S CONGRESS.

That is what they said in various tongues and according to their various temperaments, and that is what enables them to fight for their countries when they are at war, believing

as they did in the causes for which they were fighting. The women who came to the congress were women who were impelled by a genuine feeling of life itself, which compelled them to come and see if it could hold for three days and a half composed of women. Now they say: "Oh, yes, we see it can be done; we thought it could not be done." Three or four scientific societies who saw it said, "Perhaps we can do it. We were not at all sure that, if we tried to do it, we could do it." But we women got there, and there it is standing for what it is worth. Now, please do not think we are overestimating a very slight achievement, or taking too seriously the kindness with which we were received abroad, but we do wish to record ourselves as being quite sure that the peoples in these various countries were grateful for the effort, trifling as it was. The people say, "We do not want this war." They say that the governments are making this war, and the governments say, "We do not want this war. We will be grateful to anybody who will help us to stop it." We did not reach the military offices, but we did talk to a few military men, and we talked to some of them who said that they were sick to death of this war, and I have no doubt there were many others who, if they spoke freely, would say the same thing. And without abandoning their causes, and without lowering, if you please, the real quality of their patriotism, whatever it is which these various nations want, the women's resolutions said to them, and we said it to them as long as they permitted us to talk, "Whatever it is you want, and whatever it is you feel you ought to have with honor, why in the world can't you submit your case to a tribunal of fair minded men. If your cause is as good as you say it is, or you are sure it is, certainly those men will find the righteousness which adheres within it." And they all say that if the right medium can be found the case will be submitted.

THE CHURCH AND THE WAR.

By ROBERT E. SPEER.

We hope that this war situation will recall the Church to the sacrificial principles of missions. The Church, as a whole, has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. * * * What warrant have we, in a time of distress, for making Christ and his cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride.



EDITORIAL

PERIL IN SCRIPTURE READING.

DR. CHARLES R. BROWN, of Yale Divinity School, meets with convincing frankness an objection to his interpretation of Scripture in the *Congregationalist*. Recently Dr. Brown explained the death of Uzzah, who put out his hand to steady the Ark, on somewhat naturalistic grounds. A correspondent asked, "Is it not dangerous to deal with the plain statements of the Bible in that way?" Dr. Brown's retort is courteous but crushing. "Yes, it is dangerous to think at all—you may not think straight. It is dangerous to live in the presence of the titanic forces which are all about us—a man may get hurt. But as between the peril of attributing to those early men a faulty diagnosis in the case of a sudden death (involving as it does the setting aside of a literal statement of Scripture) and the peril of attributing to God an unreasoning act of vengeance upon a well-meaning man which would be utterly inconsistent with the character attributed to Him by Jesus Christ, I much prefer incurring the former and lesser peril."

THE EVANGELISTIC MANIA

"RESIGNED, to enter the evangelistic field"—that is the legend in which scores of items in the church papers convey the latest news of many a pastor.

After all, this taking up of evangelistic work is merely a means of keeping usefully busy until the minister can find a satisfactory parish in which to settle down. The new work represents necessity or prudence rather than choice.

But too often the adoption of evangelistic work represents the minister's ideal of his ministry. There is an excitement, a flashiness of experience, about it; there is in evangelism a sharp and apparently unambiguous test of one's effectiveness; and there goes with it a degree and kind of publicity which the pastor does not receive.

Mr. Sunday's popularity has increased the lure of the evangelistic field. His great crowds, his large collections, the costly personal gifts showered upon him and Mrs. Sunday, the adulation of press and people have had the effect of making many a pastor uneasy in his slower-going task. Bishop Berry of the Methodist Church estimates that the number of itinerating evangelists in the United States has increased by three or four hundred in the past three years. He says it has become a sort of "mania" to be an evangelist.

Bishop Berry goes on to declare his conviction that "the present popularity of the evangelist with his singer will not last. It is a phase of gospel work that will pass away. It is a serious question whether, in the long run, the results of faithful pastoral evangelism are not more fruitful than the sort of mass movement which is just now so popular. The results are certainly more permanent."

Whatever is true of the Christian denominations it is assuredly a fact that the churches of Disciples are not now in need of professional evangelists. We have too many evangelists now. The churches need pastors—pre-

pared, studious, spiritually-minded, quiet-mannered pastors who have learned the fine and gracious art of shepherding a flock, feeding it, leading it beside the still waters and into green pastures of spiritual Truth.

Our evangelism, taken by and large, is not a strength to the Disciples of Christ. It is often a hindrance and an obscuration of the higher idealism of religion. Too often it hinders our Disciples plea.

There are exceptions, of course, but as a statement of the net effect of professional evangelism upon our church life it is, we believe, true to fact.

Is there any reason why this should not be frankly said? Is there any reason why the churches should be allowed to continue under the illusion upon which the evangelistic profession thrives?

IT WILL WORK THE OTHER WAY TOO.

A CORRESPONDENT who has evidently read and reflected much upon our editorial entitled "Union Churches" which appeared in the issue of July 15, writes to inquire whether our definition of In that editorial we said that all churches striving to practice Christian unity are churches of Disciples whether they have any organic connection with our historic movement or not.

Our correspondent now asks whether a church that bears the name Disciples and is organically connected with the historic movement denominated by that title, but which does not practice Christian union, is a church of Disciples.

Our reply is that such a church is not in truth a church of Disciples. It is not any more a church of Disciples than is a Baptist or Methodist church. Like them it is a denominational church.

The Disciples, we repeat, are an undenominational league of churches who have made it their prayerful purpose to practice Christian unity with all Christians. They believe Christian unity can be practiced here and now without waiting for any parliamentary action by denominational representatives, and they propose to set about practicing it.

Some will practice it more fully, others less, but they have this in common that all are *striving* to practice it and all stand ready to extend their practice when they are made to see wherein their present practice is sectarian.

However the world insists upon defining us, we Disciples of Christ must not define ourselves in the terms in which the Christian denominations define themselves, that is, as a social organism numbering so many people, with so many churches, ministers, etc. Our fall into that denominational conception of ourselves is responsible for the deterioration of our ideals which have been so marked in recent years.

We must keep redefining ourselves in terms of the original purpose which actuated Thomas Campbell when he launched this movement one hundred years ago—that is, if we still hold that purpose to be a valid one.

There is no doubt at all that there are many men and churches which have attached themselves to the historic movement and bear the name of Disciples which



are not in practice or disposition sympathetic with our original ideal of Christian unity. Judged by this ideal they are not Disciples, and we must learn frankly and kindly to distinguish them from those who are.

It does not follow that we should deny them fellowship in the movement; on the contrary, our principle of Christian unity makes it mandatory that we give them the fullest fellowship in the movement.

But the guidance of the movement ought not be committed to their hands, as we have come perilously near doing in many cases in our recent history.

Every union church is a church of Disciples.

And every church of Disciples is a union church.

Let us get these two concepts clearly defined in our minds and we will be a long way advanced on the right road that leads to the consummation of the divine errand upon which we no less than our fathers were commissioned.

MR. WHITE'S RESIGNATION

ALL friends of the Laymen's Missionary Movement will regret the decision of Mr. J. Campbell White to step down from the leadership of that movement to undertake the presidency of Wooster College, in Ohio. Mr. White has achieved a place of almost unique distinction in American Christianity by first conceiving and launching this great movement and then sustaining it for over six years by the investment of his own masterful personality in it.

His name and the name of the movement are synonymous in the minds of informed Christian people of all the churches. It will be with difficulty that Mr. White's name can be dissociated from the work he set going.

This is no matter for outsiders to pronounce upon. A question like this has to be settled by the man himself, and a man of the quality of J. Campbell White can be trusted to make his decisions on the basis of the most unselfish considerations. What factors entered in to determine his decision no one can know, but it will be universally regretted that he felt constrained to step from such leadership as he was exercising in missionary work to assume the presidency of a college.

As an educator he cannot possibly count for so much to the kingdom of God as he counted for while leading Christian laymen out into a great vision and a generous support of the missionary enterprise.

We believe and have often been thrilled by his own reiterated thesis that there is no work in the modern world in which the investment of life can be made to yield such returns as it yields when a qualified personality is consecrated to the cause of Christian missions.

It is our conviction that his friends and his Christian public should remind Mr. White of his own thesis, and assure him of its very peculiar pertinency to his own case, not in criticism—far from that—but for his reassurance in what may be a temporary mood of self-depreciation.

The cause of missions needs Mr. White in the very place which Providence so obviously prepared for him to fill and which he has filled so well in the past half-dozen years.

If his decision is not irrevocable, no influence should be omitted to persuade him to revoke it.

PROPERTY AND THE CHRISTIAN CONSCIENCE

FEW interpreters of Christianity have a genius for going straight to the sensitive spot of the Christian conscience equal to that possessed by Prof. Walter Rauschenbusch. His books on the social application of Christ's teaching exercise a dynamic moral influence throughout the whole body of the Church. His occasional writings and addresses are always arresting and luminous.

At the Northern Baptist Convention the other day he asked a simple question that carries Christian ethics right down to the root of our economic problem. Here is the question:

"Is it morally tolerable to live on unearned incomes?"

You cannot reflect on this question without a certain shaking up of conscience. It is a question not alone for the very rich but for many moderately circumstanced people. The economic problem is in this way translated into terms of personal responsibility. It is not merely a secular question, to be relegated to statesmen and lawmakers; it is a moral question to be reckoned with by the individual soul. It strikes its roots into the religious life.

What is the just basis of property? Is it the mere fact of possession, whether by inheritance, unearned increase, or other fortuitous method? Or must property imply my own productive labor? Questions like this are not academic questions any longer. They are vital personal questions searching out the very soul of the Christian conscience. And with such questions the church must learn to reckon.

As Professor Rauschenbusch says: "Our churches can be ever so emphatic on moral issues, but unless they have an unmuffled message on the rightful basis of property they will lose their moral leadership with the mass of the working part of the nation."

The application of the principles of Christianity to the social order involves a profound revolution of our economic life. How profound no one yet seems to know. But questions like this asked by Professor Rauschenbusch give one a flash of insight into the depth to which Christianity must at last go in its transforming work.

GETTING ALONG WITHOUT WHISKEY

DES MOINES, IOWA, dry since last February, when the saloons were closed by action of the city council, still retains its commercial equilibrium. Conditions are steadily improving, especially among the working class. People thrown out of work by the closing of saloons are finding other employment. One hotel is adding five more stories to its six.

"People come to the bank regularly now, who perhaps were never inside a bank half a dozen times in their lives before," says a leading banker, "and the weekly payroll of large employers of labor is steadily increasing."

The city of Des Moines by closing its saloons lost an annual revenue of \$133,000. This deficit has been almost wholly provided for by the municipal economy program.

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.—F. W. Robertson.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

— By Orvis F. Jordan

The Trend of the Parochial School.

Four religious denominations have commonly provided parochial school instruction the past decade in the United States. In all but one of them, the parochial school system is rapidly decreasing. There are 2,500,000 Jews in this country, but they have only five parochial schools left, with an enrolment of less than 5,000 pupils. Mormon schools are now mainly high schools, the younger children going to the public schools. The parochial school has completely disappeared from the General Synod, the oldest of the American Lutheran bodies. In fourteen independent Lutheran bodies, numbering a million communicants, the schools decreased last year from 2,644 to 1,426; the pupils from 97,868 to 78,981. The Roman Catholics have 5,403 schools, with an enrolment of 1,429,859. There has been a growth in the parochial school enrolment among the Catholics.

New Russian Archbishop in America.

The authorities of the Orthodox Church, of Russia, have sent to America Archbishop Eudokim. He will have charge of the interests of that commission in America. Archbishop Eudokim received a deputation from the Episcopal fellowship, of New York, at the Cathedral, on the evening of June 10. Bishop Courtney (Episcopalian) read an address of greeting on behalf of the members of the Anglican and Eastern Orthodox union, to which Archbishop Eudokim made a suitable reply. He expressed the sentiment that the great war provided a time that was very propitious for a closer relation between the two communions.

Who are Valid Ministers?

There is a wide variety of opinion in the Protestant Episcopal denomination about the standing of ministers who have not been episcopally ordained. The Bishop of West Texas says, "Are they, in the sight of God, ministers of Jesus Christ, or no? I hope I would have grace to go to the stake before I would declare the negative of that question." A writer in the Churchman denies that this is the true attitude of the denomination. He says, "Thus we see that this Protestant church of ours has long ago decided and declared by her Ordinal and its Preface that non-Episcopally ordained men are not ministers in the 'Church of God,' and can become such only by a bishop's ordaining hands. Of course, we all rejoice in the belief that God's grace has done much by Protestant ministers; but still, if we would be true to the positive teach-

ing of our church, we must aver that such ministers are laymen only. And though they have doubtless saved many souls, yet probably several times as many would have been saved had these ministers been priests of the Catholic church ministering the precious Sacraments."

Religious Education at the Panama Exposition.

Three days of the important educational congresses at the Panama-Pacific Exposition are to be devoted to the subject of religious education. The meetings of these congresses which occur from August 16 to September 5, are to be held in the Oakland City Auditorium, and the program for the days August 27-29, has been prepared by The Religious Education Association. The morning sessions of the congress are to be given up to the discussion of the problems in the Sunday schools and public schools, the afternoon to the college problems and the night programs to addresses on "Religious Education and the New World Order." The speakers at the last mentioned sessions include such well known men as Chancellor David Starr Jordan, Commissioner P. P. Claxton, President H. C. King, President Joseph Swain and President A. Rose Hill.

Membership Conservation.

Along with other denominations, the Baptists have felt the difficulty of church work in Chicago. For five years, previous to this year, fully as many members have been dropped from the roll as have been received by baptism. Much of this loss is due to the fact that people have changed neighborhoods in the city and have been lost in the change. The Baptists have adopted the slogan of "membership conservation." The clerk of the association will have charge of this work and non-resident membership secretaries will be appointed in each church, and they will work with the clerk of the association. The absent members will be followed up until they are placed in the nearest Baptist church. In the past year, 1,639 new members have been received in the association.

Gen. Joffre a Protestant.

It has been both affirmed and denied that Gen. Joffre, of the French army, was a Protestant. A Catholic view of France settles the question by the following statement:

"He is from every point of view the marvelously balanced man who was necessary for the French army. . . . A Protestant as regards religion, known as a fully convinced republican, a Free Mason of old

standing, he has never, in distributing his favors, made exception of persons or beliefs. Born a Protestant, at Turenne, . . . he is tenacious and meditative, growing with years in courage and suppleness."

The Death of Bishop Toll.

The Right Rev. William Edward Toll, suffragan bishop of Chicago, of the Protestant Episcopal denomination, dropped dead, while climbing the steps of the elevated station, at Adams street, Chicago, Sunday afternoon, June 27. He had always been in the best of health, and his death was a great shock to his friends. He was consecrated as suffragan bishop in 1911. At the time of his death he was 72 years of age.

Missionary Education.

The educational departments of the home and foreign mission boards of America co-operate with what is known as the Missionary Education Movement. The eleventh conference for the middle west will be held at Lake Geneva, August 6 to 15. Various groups are taught missions with reference to their special interests. Pastors, Sunday school workers, Christian Endeavor members, and women's missionary societies are among the most largely represented at these conferences. The new mission text books are given class treatment and the delegates are shown how to handle the material. The Missionary Education Movement has rendered a great service in placing missionary interest upon the solid basis of a knowledge of world conditions. The old emotional appeal was not a dependable basis for missionary support.

American Rector in Munich.

The Episcopalians of America sustain rectors in a number of the important cities of Germany, and Rev. Webster Wardwell Jennings has been stationed at Munich for a number of years. The church has prospered until the opening of the present war. The rector has been compelled to resign by conditions now prevailing.

Mission Tracts by Aeroplane.

Missionaries are nothing if they are not progressive and many of their methods would probably be looked upon by the home folks as sensational. A novel way of getting attention for their message was used recently at Osaka, Japan, by some Methodist missionaries. They secured the services of a Japanese aviator who was a Christian and he flew over the city scattering Christian tracts that were eagerly seized by the people.

The Sunday School

THE QUEEN OF SHEBA VISITS SOLOMON

LESSON FOR AUGUST 1.

I Kings 10:1-10, 13.

Verse by Verse.

1. *The queen of Sheba.* Sheba was south of Judah, and many scholars believe that it was at the southern end of the Arabian Peninsula. It was a journey of fifteen hundred miles, and by their method of travel would take about seventy-five days to make the journey one way.—*Heard of the fame of Solomon.* Solomon's name was widely known because of his commerce. His ships had probably been to Arabia. See I Kings 9:26-28.—*Concerning the name of Jehovah.* Solomon's name was great, but it was great because of what Jehovah did for his people, and what he was able to do for God.—*She came to prove him.* To test him. Read Matt. 12:42. She was interested in the questions of her day, and sought guidance wherever it could be found.—*Hard questions.* Riddles. The custom of testing the wisdom of distinguished persons with riddles has been in Arabia for a long time.

2. *A very great train.* A large number of beasts of burden, and many servants. There may also have been some distinguished men of her country with them.—*Spices.* Arabia is noted for her spices. Frankincense and myrrh are common to the country. She brought the products of her country.—*Precious stones.* The onyx and emerald are still found in the land. She came with a large number of presents and provisions, hence the force of men and beasts of burden.—*She communed.* She had many long conferences with Solomon about matters of state and questions of the day.—*All that was in her heart.* Questions of great importance must have been upon her mind to urge her to make such a long journey.

3. *Told her all her questions.* He answered her questions satisfactorily.—*Not anything hid from the king.* Solomon had a great fund of knowledge and much wisdom at his command. Jehovah had promised him wisdom and that promise was fulfilled.

4. *The house that he had built.* The house here mentioned is probably the king's palace. Read the account given in I Kings 7:1-12.

5. *The food of his table.* The variety and quantity of food. In this connection read I Kings 4:22, 23. It has been estimated that forty-eight thousand people must have been fed!—*The sitting of his servants.* The officers of the kingdom, and the distinguished persons who sat at the royal table of the king.—*Attendance of his ministers.* Those who ministered unto him. Hebrew, *standing*, RVm.—*Their apparel.* The guards were richly dressed in full uniform. It is difficult for the western mind to grasp the splendor of some robes you may see in the East, even in modern times.—*Cupbearers.* The servants who had charge of the king's plate. They also poured out the wine at the feasts.—*His ascent by which he went up into the house of Jehovah.* The reference is probably to the steps from the palace to the temple. See II Kings 16, 18, also note the margin of the R. V.—*There was no more spirit in her.* Literally, "There was no more breath in her." She was beside herself with amazement. She was speechless in the presence of such royalty.

6. *And she said to the king, it was a true report.* She could no longer doubt the splendor of Solomon's court, and nobly acknowledged the truth without envy or con-

ceit.—*Acts.* Or *sayings*, RVm.—*Wisdom.* On this word read I Ch. 29:25, and Prov. 3:14-18.

7. *I believed not the words.* The reports went far beyond what she had seen, and it was difficult for her to believe.—*Mine eyes has seen it.* She could not help believing when her eyes beheld the glory.—*The half was not told me.* The actual glory and wisdom so far surpassed the reports that the queen was led to say the

half had not been told her.

9. *Blessed be Jehovah thy God.* Compare I Kings 5:7. The word *blessed* here means worthy of praise.—*To do justice and righteousness.* The queen was convinced that Solomon's wisdom as a ruler came from Jehovah, and that his judgments ought to be right. She did not see all.

10. *She gave the king.* It was customary to bring the king presents.—*A hundred and twenty talents of gold.* The intrinsic value of their gold was between three and four millions of dollars.—*Spices.* See verse two.

13. *Solomon gave her of his royal bounty.* Compare the RVm. "The word *royal* is well chosen, for we think of something which is greater when we apply this term to it. It is this excess of giving, beyond that which is demanded of us, which makes the real generosity." (McKenzie.)

An Astonished Queen

The Lesson in Today's Life.

The lesson of a few weeks ago gave to us the wise choice of Solomon, and today we behold a queen attracted from afar, by the wisdom and splendor of his court. The Queen of Sheba came from a land smiling with plenty, and yet she was speechless with astonishment when she stood in the presence of the unsurpassed splendor of Solomon's court. Amid this glory she was led to exclaim, "The half was not told me." What was true in regard to conveying to another one's impression of the significance and wisdom of the court of Solomon, is even more true of our deepest emotions. Words are poor servants at times, and fail us at the point of deepest need. When the sensitive soul stands in the presence of the luxury and poverty of the modern world, it is led to exclaim, "The half is not known!"

ADMIRATION A VIRTUE.

The sensitiveness of the Queen's nature is admirably shown in her ability to admire the greatness of Solomon's court. There is something radically wrong with the person who has lost the power of admiration. The more we admire of the true and good the richer we are in life. If there is anything admirable which you do not admire, you have lost that much of this world's good, for this world is full of admirable things and we are daily in contact with that which should stir the sensitive soul. Every person you can admire enlarges your soul, as every landscape you admire enlarges your life. Great men and women are rich in this quality of life.

She came with many questions to the court of wisdom. She was greeted with a satisfactory answer to them. She was a fortunate seeker, for so many times we are disappointed in our search for an answer to the deep questions of life. We fall, however, because we do not go to the source of supreme wisdom. "Behold a greater than Solomon is here." When our answers do not come from the example of his life, they do not satisfy. Jesus Christ claimed to be "the way,

the truth and the life." No other being could claim so much. He is the king of kings and lord of lords. The queen was a seeker after the wisdom of her age, and the kind of wisdom which enabled her to react on her environment in a helpful manner. Every leader of the people must restate the experiences of the past in terms of the thinking of his own day. In our day there is no end to the quest for wisdom on the part of men and women everywhere. They are seeking the wisdom and splendor of the world at any cost. Great sums of money are parted with in order to obtain the culture and refinement of life, only too often for selfish purposes. A comparatively few people are asking for bread that they may feed the hungry multitude. The greater part of our energy is spent in planning to get rather than to give. Harm does not lie in honest getting but in the keeping for selfish purposes in the face of the world's hungry. To own an automobile and not share the pleasure with your less fortunate friend is to have a kind of selfishness that makes life hard for thousands in our day. A very prominent manufacturer in a large city said recently to his associates that the flaunting of wealth in the face of the poor is one of the greatest wrongs of our day. He is a man who employs between five and ten thousand men and women.

THE QUEEN'S HUNGER.

The supreme lesson for us is the hunger of the queen after that divine wisdom which attracted her to the court of Solomon. She did not say, "I am rich and need nothing," but she felt that still she needed the highest and best. How superior is this woman to many Christians, who hunger after all manner of things, but never after the word of life. We do not need to journey hundreds of miles to find him who is greater than Solomon, for he has promised: "I am with you all the days, even unto the consummation of the age."

ASA McDANIEL.

Disciples Table Talk

Episcopal Rector Unites With Disciples of Christ.

Rev. Arthur W. Higby, for the past seven years rector of St. Paul's Episcopal Church, Canton, O., was baptized on a recent Sunday morning by Pastor P. H. Welshimer, and took membership with First Church of that city. Sunday evening he preached in First Church pulpit, setting forth his reasons for leaving Episcopalianism and identifying himself with the Disciples of Christ. Mr. Higby has been an Episcopal rector for twenty-five years. Writing of his ministry, Mr. Welshimer says: "His church reluctantly accepted his resignation. He has been a successful pastor. The church he is leaving had its most successful period in the seven years of his ministry. He is recognized in this city as a scholar and a forceful speaker. His careful study in the past six months has led him from the Episcopal to the Christian Church. He expects the next twenty years to be the best and most prosperous years of his life and he desires to give himself fully to letting the people of the world know the great truths that are being emphasized by the people who plead for the restoration of the New Testament church. He is now ready to accept a call to one of our churches. He is forty-seven years of age, has a wife and four children. He has a splendid personality, is a tireless worker, a good student and has read extensively. He has been especially successful in dealing with men and has had remarkable success in helping churches he has served to solve their financial problems. He will be a power in any church he may serve. I unhesitatingly commend him."

Student Preacher Builds Up Churches.

Clarence G. Baker has been a graduate student in the University of Chicago for three years. During that time he has preached on Sundays at Douglas Park Church, Chicago, and at Batavia, Ill. He has received into these two churches 136 new members. Mr. Baker has been asked to name his successor at Batavia. He will locate with a church in the middle or western states which is willing to adopt a social service program along with the spirit of evangelism.

Not Charles Darsie But His Father.

An error in this department two weeks ago makes us say that Charles Darsie, of Cleveland, O., had received a call to McLean, Ill. It should have been J. L. Darsie, the Cleveland pastor's father.

Another Church Started Under Favorable Auspices in Akron, O.

High Street Church, Akron, O., mother of several congregations in that city, recently organized another congregation in the northern section of the city. A lot was purchased in the best possible location. A building costing approximately \$20,000 was erected and paid for by High Street Church. The new congregation was organized in April and the dedication of the new building occurred May 2. One hundred seventy-three members were dismissed from High Street by letter, which number, supplemented by a few from the other churches of the city who were living in the immediate neighborhood, constituted the 187 charter members with which the new organization began its existence on the day of dedication. B. R. Johnson, of Wellsville, O., was called to the pastorate. The membership is now beyond the 200 mark and

increasing steadily. High Street Church presented the new congregation with a deed to the property. Three members from the board of each church have representation on the board of the new church, that the work may go forward in harmonious fashion, but otherwise the young congregation is quite left to independent ways. A reception was tendered Wednesday evening, July 21, for Mr. and



Rev. Perry J. Rice, who preached the Convention Sermon at Los Angeles.

Mrs. Johnson. The new building was well filled with an enthusiastic and consecrated body of Christian people. Great things may be expected from this new organization.

Christian Union League Meets At San Francisco.

During the state convention of Northern California, in session this week, at San Francisco, the Christian Union League is announced to hold its second annual meeting, on Thursday evening, at the Y. M. C. A. building. There are no afternoon and evening sessions of the state convention. The League is the organization that has been fostering the union of Berkeley Bible Seminary and Pacific Seminary at the University of California. It has recently somewhat enlarged its task, and is engaged actively in the promotion of Christian union ideals in other ways.

Worth Pastor Mourns Death of Wife.

A deep sorrow has fallen upon the congregation of Magnolia Avenue Church, Ft. Worth, Tex., in the death of Mrs. Edward McShane Waits, the wife of their beloved and talented pastor. Mrs. Waits had been in feeble health for some time and finally submitted to an operation, but without avail. In a note from President F. D. Kershner, of Texas Christian University, he says: "Mrs. Waits was a teacher of extraordinary ability, a writer of distinction, a woman gifted with a really remarkable facility for making and retaining friends. She was a home builder and maker above all, the type of woman who embodies and combines in herself the best traditions of American Christianity. Only those who, like the writer, enjoyed the privilege of entering the home circle over which she presided

can appreciate what magic there was in her hand and brain and heart."

Former Pastors Participate in Church Anniversary.

Urichville, O., church celebrated its thirty-eighth anniversary July 25. J. P. Allison, of Waynesburg, Pa., who was at one time pastor of the church over eight years, and Charles Darsie, of Crawford Road Church, Cleveland, a former pastor for a period of six years, were present and participated with the pastor J. A. Canby in the speech-making and fellowship of the occasion. An illustrated and artistic edition of the parish paper was gotten out as a souvenir.

Church Observes "Visitation Week."

First Church, Springfield, O., set apart the last week of June as "Visitation Week." The pastor, C. M. Burkhart, reports that 1,513 calls on 522 homes were made by 102 members. Calling cards bearing the name of church and pastor together with the name of the caller were left at each home and much information as to addresses, members of family who are not church members, family conditions, etc., was collected and brought to the pastor. Mr. Burkhart has only recently begun his ministry there and reports ten recent accessions to the membership.

Well Known School and Sunday School Leader Moves.

Prof. Geo. W. Brown, who has been County Superintendent of Schools in Edgar County, Ill., for twelve years and an active member of First Church of Paris, has accepted the superintendency of the schools at Pana, Ill., and has already moved his family to that place. Mr. Brown has been superintendent of the Sunday school in Paris all these years and the church is having some difficulty in securing a successor. H. H. Peters, the pastor, will have charge of the school in the interim and will keep it up to its high standard of efficiency. The Paris Sunday school has always been one of the best in Illinois and ought to grow into even larger usefulness.

Prings Christian Unity Home.

"San Bernardino has no use for ten churches," declared A. F. Roadhouse, of San Bernardino, Calif., to his congregation, on a recent Sunday. "There is no vital difference between the Christian church and the Baptist church, between the Presbyterian and the Congregationalist. The Methodists, north and south, differ little. All could unite," he continued. "Now about the economy of it. If we had a big union church, the masses would attend, and that would solve the problem of the unchurched. San Bernardino has no need for ten churches. Combined, the expenses of these churches are over \$20,000 a year. The church properties are worth \$300,000. We could build a wonderful church with this sum and do tremendously effective work."

Transylvania and the College of the Bible Offer Course for the Rural Minister.

In addition to the recent extension of its courses for the degree of Bachelor of Divinity for graduate study, the College of the Bible, in co-operation with Transylvania College, announces a course for men preparing for service in the rural community leading to the degree of Bachelor of Practical Theology. This announcement was released simultaneously with the publication of the first report of the Disciples' Commission on Social Service and the Rural Church. This Commission found that 7,700 of the 9,900 churches and 40 per cent. of the membership among the Disciples' constituency are in the country. This represents forcibly the intimacy with which the fortunes of the Disciples are related to

the welfare of the rural church. The report clearly indicates that the needs are for a larger number of men who love the country and appreciate its opportunities and definitely choose the ministry in the rural church, and for definite professional training for this type of ministry. Feeling the urgency of this need, the College of the Bible has departed from all precedents in theological seminaries in offering a degree course in preparation for a rural ministry. The new course consists of four years of college work—a prerequisite year in Transylvania College and three years in the College of the Bible, one-third of which may be elected from such subjects as the plant and animal life of the country, rural sociology, rural economics, the rural church, and general religious education. The purpose of the course is to give the student, besides a careful Biblical training, understanding and appreciation of country life and to prepare him intelligently and sympathetically to help in the correlation of the church and the school as the leading factors in rural life.

Mrs. Thompson Porter Active and Effective in Public Addresses.

Mrs. Lura V. Thompson Porter of Carthage, Ill., State President of the C. W. B. M., was one of the evening speakers at the Loraine, Ill., Chautauqua, her subject being "The Tied Colt." Mrs. Porter is especially interested in community work and is kept busy giving addresses in her own city and surrounding community looking toward social betterment—giving special attention to Sunday School work. On a recent Sunday evening she addressed the annual convention of the Sunday Schools of her own township on "The Most Telling Thing for Sunday School Attendance." This convention was held in the First Methodist church of her home city and she was greeted with a large and enthusiastic audience.

—J. Fred Jones, long time state secretary of Illinois, and for the past year secretary of North Carolina, has resigned and returned to Illinois where he is just now beginning his work as pastor at Metropolis. He will be welcomed back.

—Mark Wayne Williams holds an open air service after the Sunday evening service at St. James' Street Church, Boston.

—Tolbert F. Weaver, formerly of Pendleton, Ore., now of Timpson, Tex., in taking up evangelistic work, defines his aims thus: "To emphasize the need of a deeper spiritual life in the church; to enlist new lives in the Master's cause and to help churches get on a sane, solid financial basis."

—First Church, Norfolk, Va., has just closed its first nine months in its new building. The months of April, May and June brought 51 additions to the church at the regular services.

—Paris, Ill., church observed the Fourth of July in a very impressive manner. Hon. Frank T. O'Hair, congressman from Illinois, and one of the leading attorneys of the Edgar County bar, delivered an address in the evening. Mr. O'Hair's mother has been one of the active members of the Christian Church in Paris for many years and Mr. O'Hair has been interested in all the affairs of a progressive and moral character in the community.

—H. H. Peters of Paris delivered his lecture, "Is the Sun Rising or Setting?" before the Bureau County Chautauqua, at Princeton, Illinois, Monday afternoon, July 19. The Chautauqua management speaks highly of the lecture. C. C. Carpenter, pastor of Princeton Church is platform manager this year.

—B. H. Bruner, pastor at Arcola, Ill., is preaching a series of three Sunday morning sermons on the following subjects: "The Incarnation," "The Atonement," "Supernatural Religion." Mr. and

Mrs. Bruner will take their vacation the last three weeks in August. They will spend most of their time in Akron, O., with Mr. Bruner's sister, and Mr. Bruner will supply for L. N. D. Wells in High Street Church the last two Sundays in August.

—Parkland Church, Louisville, Ky., Delaware W. Scott, pastor, has completed its new home of worship, which was dedicated last Sunday, by Geo. L. Snively.

—The call extended to Joseph Underwood, of Pittsburgh, to Anderson, Ind., has been accepted. Mr. Underwood will begin work at Anderson the third Sunday in September.

—A. M. Hale has begun his new pastorate at Knoxville, Ill.

—Central Church, Terra Haute, Ind., had a "jitney picnic" last week. Over four hundred persons were taken to the picnic grounds by using all the jitney busses in the city.

—The rural church at New Alexander, O., dedicated a well equipped and beautiful building. The old building was remodeled and enlarged. The new plant provides a beautiful auditorium, a large and well equipped basement with various class rooms, etc. The sum of \$1,200 was needed to complete the payment of all obligations, and \$1,587 was raised in

cash and short time pledges on the day of dedication. I. J. Cahill, the state secretary, was in charge.

—E. A. Bosworth, for many years one of the honored ministers in Ohio, who was called to his reward during the past year, arranged for a substantial contribution out of his estate to the work of the Ohio Christian Missionary Society.

—Ohio district conventions begin Aug. 31. The state secretary, I. J. Cahill, is busy preparing the final schedule for them.

—The Singers' School of Efficiency will offer at its session at Bethany Park, August 3-20, a course in appreciation and interpretation of standard hymns and gospel songs. The course will be non-technical in its nature and will appeal to all classes of church workers, Sunday School teachers, Christian Endeavorers and ministers as well as choir leaders. Dr. J. B. Herbert, of Monmouth, Ill., will be the lecturer and instructor.

—Evangelist G. I. Hoover has succeeded in re-establishing the church and Sunday school at Abington, Wayne Co., Ind. There had been no regular preaching in this church for fifteen years. A church of forty-one members and a Sunday school averaging almost fifty in attendance are now in operation there.

Los Angeles Convention Enthusiastic and Harmonious

The General Convention of Churches of Christ, embracing the conventions of various missionary and benevolent societies of the brotherhood closed its annual gathering at Los Angeles last Sunday night with a program devoted to Christian unity. A huge out-door communion service attended by some ten thousand people was held Sunday afternoon in Exposition Park.

The attendance from outside the city was as large as could be expected, considering the times and the distance. Southern California outside of Los Angeles probably sent 2,000 visitors to the convention. From east of the Rockies there were from 800 to 1,000 visitors. Other attendants would make a total of

about 4,000 visitors.

The sessions were held in the Bible Institute building newly erected for housing Dr. R. A. Torrey's training school. The auditorium of this building seats nearly 5,000 people. It was well filled at many sessions. The sessions were without exception harmonious. Disturbing questions seemed by common consent to be left outside and the convention gave itself heartily to hearing the reports of the missionary and benevolent secretaries and to stirring addresses of missionary workers and those who came to interpret the great tasks of the church.

Additional reports will be given next week. At this time we present extracts from the masterly address by the presi-



The Bible Institute, where the Convention was held.

dent of the General Convention, Rev. Walter M. White, of Cedar Rapids, Ia. The address was given on Sunday evening, July 18, at the opening session of the convention.

EXTRACTS FROM THE PRESIDENT'S ADDRESS.

"I am glad we have arrived at this hour. I believe we are here in the right spirit—the spirit in which our Master would have us assemble ourselves together as brethren for the purpose of attending to the business of the King. Permit me in this opening word of the first session of this, our annual gathering, to express the hope for the cordial support of all in making this convention conspicuous for high ideals; deep, sober consideration given to all questions pertaining to the task with which our Lord has honored us; and for the real spirit of true spiritual devotion.

"The months which have intervened since we last met have been the most trying and difficult for our nation of any similar period in her history. The fury of the war storm cloud has left its impress upon every phase of our life. The church in every department of our activities has felt the strain and the burden to this experience.

Heavy Burden Borne.

"Our missionary and benevolent agencies have borne a heavy burden; they have been forced to adopt measures which have all but broken the heart. During the sessions of this convention each organization will bring you its own heart message. The feebleness of our language makes impotent the servants of our God in telling the full story of the world's suffering and need. I beseech you, my brethren, to give such earnest attention to these several reports as will serve to quicken your own hearts into more loyal support than ever before given, and cheer and encourage those who stand on the far flung battle line, and those who carry the burdens of official responsibility as has not been true for many a day.

"There is, however, as our good poet has taught us to sing, 'a silver lining for every cloud.' Today we lift our faces toward the sunrise—hope fills the soul as the promises of our God fill his holy word

"We have given so much consideration to the superstructure that we have forgotten the foundation. We have stressed so hard the individual membership of the body that we have forgotten the body.

"In other words, while we have been professing to believe in a universal brotherhood, we have been all the while engaged in emphasizing the things which make for disunion. We have made a task of disunion rather than union. We have made it a question of all hands, all foot, all eye, or nobody at all.

"The fact of the matter is, my brethren, we have been so busily engaged in the advocacy of 'our plea' that we have often forgotten our Lord.

Continuing on this theme, President White said that the creation of a universal brotherhood in no sense undervalues the existence of the local congregation, and added that it must be understood that the local congregation has no authority for its existence save the authority of expediency, while on the other hand the church as an universal institution has all the authority of Jesus Christ and the inspired New Testament writers to sustain its existence.

'Autonomy Not Separation.'

"Our contention for the independence and autonomy of the local church when interpreted to mean separatism, is wrong and does violence to the teachings of Jesus and the apostles," he went on to say.

"We have magnified the importance of the local congregation to the detriment

of the world mission which Jesus assigned for the church. Let me very plainly state that I find nothing in the New Testament which to my mind seems to justify anything else than local self-government for the church. At the same time I find nothing in the scriptures that even remotely would prevent congregations of Christians adopting different forms of local self-government from uniting in the fullest and freest manner in all work pertaining to the extension of the larger interests of our Lord's Kingdom. Furthermore, we do not find in the history of the New Testament church anything other than belief in the Lordship of Jesus Christ serving as a basis of co-operation.

"If such was the spirit of the first and early disciples how can we possibly justify ourselves in the erection of any addi-



Rev. Walter M. White, President of the General Convention.

tion barriers to the freest of Christian fellowship?

"Furthermore, it appears to me that the Word is very plain in its teaching, by precedent, that all co-operating agencies for the upbuilding of the Kingdom should be within the church and are consequently directly amenable to the church. This at once is both scriptural and practicable.

"The general convention does not presume to exercise any authority whatsoever over the church or local congregation, and no fair interpretation of its constitution and by-laws can possibly be construed into any such relationship. Its sole function lies in its usefulness as an agent of and within the church in assembling together representatives of the local congregations before whom may be presented in an orderly manner the reports of the several co-operating agencies of the church. Such a service insures unquestionably the largest possible efficiency with the greatest degree of economy.

No Excuse Needed.

"I do not offer any excuse for the existence of the general convention; it needs none. The occasion which demands its presence is too palpably plain to any thinking person. That the time is ripe for such an organization is evidenced by the repeated declaration of the representatives of the churches for such an organization from year to year, for the past half dozen years or more, as they have met together in conventions.

"The ends desired are so sanely Christian and so truly in accord with the fundamental teachings of the Scriptures, and at the same time so evidently wise and freighted with common sense, that it appears all but absurd to think of any but a favorable attitude toward the organization.

"In truth, my brethren, we shall never rid ourselves of the contention, which, like the fury of the storm, has beat itself against our Zion for many, many years past, by keeping our ears constantly to the ground catching the rumbling, ominous sound of every discordant note, but by the grace of Him who gives us wings of faith must we rise into the realm of Christian service made possible in the existence of an universal brotherhood through faith in Jesus Christ, the triumphant Son of the Living God."

Our Readers' Opinions

Approves Editorial

EDITOR THE CHRISTIAN CENTURY:

I write to say that the editorial entitled "Union Churches" in THE CHRISTIAN CENTURY of July 15 is exactly what I have waited thirty years to see proclaimed by a paper that possesses some power to make it good.

I hope and do most earnestly desire that the editors may be able to drive right at this goal until we get definite results in a union of persons and churches standing for these principles.

FRANCIS M. CUMMINGS.

Harrison, Ark.

"Attractive, Helpful."

The "Century" is the most attractive and helpful of the periodicals coming to my table.—R. H. Miller, Secretary of the Men and Millions Movement.

"Builds Up Spiritually."

I read the statement in the "Century" concerning the future policy of the paper and it appealed to me very much. I, with many others, am ready for a paper that will build us up spiritually. We have had enough contention and strife and long for

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a period of peace which will give us time to meditate on the higher life which is possible in Christ Jesus.—E. D. Salkeld. Frankfort, Ind.

"Has Solution of the Problem."

I wish to commend the "Century" for its earnest efforts to carry out the real purpose of the Disciples of Christ in keeping with the spirit of the age. You have the right solution of our great problem as a people. We must mingle with our religious neighbors, love them, get their views and study the sources of those views. E. B. Quick. Shelby, O.

"The Only Possible Way to Union."

I find great pleasure and comfort in your most excellent paper. While I am old (72 years) and belong, I suppose, too much to the past, with its battles for "first principles," to keep step with you along some lines, I get strength and inspiration from the Christ-like spirit you manifest, and also enjoy the paper from a literary standpoint. Down deep in my heart, I believe you are blazing the only possible way to Christian union. Mrs. L. Pollard, McAlester, Okla.

CALLS.

C. L. Dean, Albuquerque, N. M., to Canon City, Colo. Accepts. Will begin new work Oct. 1.

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S. H. Kuntz, Eureka College, to Tazewell, Ill. Accepts.

A. M. Stansifer to Flemingsburg Ky. Accepts.

Why Meat Keeps Children Awake

Almost every one is familiar with the fact that infants and very young children should not be allowed fresh meat for supper. We have all noted that it disturbs their sleep, but few of us, probably, have stopped to inquire the physiological reason.

According to scientific authorities, the explanation lies in the fact that fresh meats contain a stimulating or refreshing substance known as xanthin (pronounced zan-thin), which is the refreshing principle of tea and the meat extracts that we sometimes use to relieve fatigue. The bodies of young children and of all young animals also contain a large proportion of this xan-thin and when more is added in the form of meat for supper the rest of the child is disturbed and dreams come to break the restfulness of sleep. The bodies of older children and of adults also contain more or less xanthin, but as age advances the quantity grows smaller and in old age there is little xanthin left. This interesting information in regard to xanthin also explains the characteristic vivacity, alertness and energy of childhood and the soberness and moroseness of old age. Metaphorically speaking, xanthin is the fire of youth and as we grow older we gradually lose our vivacity with our xanthin.

This leads to another explanation, viz: why infants and very young children should not be allowed coffee, tea and Coca-Cola, for these beverages contain a form of xanthin known as caffeine, which refreshes the tired nerves and muscles and, therefore, keeps the child awake. Like meat, they are good for adults and are the most efficient and wholesome means of refreshing mind and body, but like meat they disturb the rest of children, for the body of the child already possesses a sufficient supply of xanthin.

This, in turn, leads to still another explanation for we now understand why tea, coffee and Coca-Cola have the same effect in the relief of fatigue, though they differ so widely in flavor and appearance. We can understand why the human race has come to depend upon these refreshing beverages as the most wholesome and efficient means of combating the injurious effects of physical and mental fatigue.

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